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THE PRAYER OF A NAVAJO SHAMAN.*

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The literature purporting to represent the native devotional expressions of our North American aborigines so far published is very meager, and much of this scanty material is of doubtful authenticity. For these reasons I offer to the Society for its consideration the Prayer of a Navajo Shaman.

It is a composition unique in form and bearing internal evidence of purely heathen origin. It shows no trace of extemporaneousness. That it is the carefully considered ritual composition of a priest well informed in the knowledge of his craft—a priest who, in the language of the Scripture, “sought to find out acceptable words”—I cannot doubt. I have only the word of my informant, who is now over seventy years of age, for its antiquity. He learned it in youth from an old shaman, who, in turn, had it transmitted from an elder man. It is not, however, of sufficient antiquity to contain (except perhaps in one word, *qonicqa'de*) obsolete terms, which we so often encounter in the prayers and hymns of Navajo medicine-men. The language of rogation is common to the prayers of the Navajos, as it is to the prayers of all other peoples; but this prayer, it will be seen, is not in the form of a supplication. It is a narrative, in which the present tense of the verb is used from the beginning almost to the end. It is evidently primarily intended to counteract witchcraft. My informant said it was the most potent prayer that he knew. So sacred is it held that no one may repeat it, or any part of it, twice on the same day, nor may any portion of it be repeated by itself. It must be said through from beginning to end without stopping. These are conditions which added much to the labor of noting the prayer and obtaining an exact translation.

* In the Navajo words, as they appear in this paper, the vowels have the Continental sounds; there is only one diphthong, *ai*; ' denotes an aspirated vowel; *c* has the sound of *sh* in *shine*; *d* before a vowel has the sound of *th* in *this*; *l* is always aspirated, as if spelled *hl*; *n* above the line (ⁿ) is nasal; *q* has the sound of German *ch* in *machen*; *t* before a vowel has the sound of *th* in *thing*; the other letters have the ordinary English sounds.

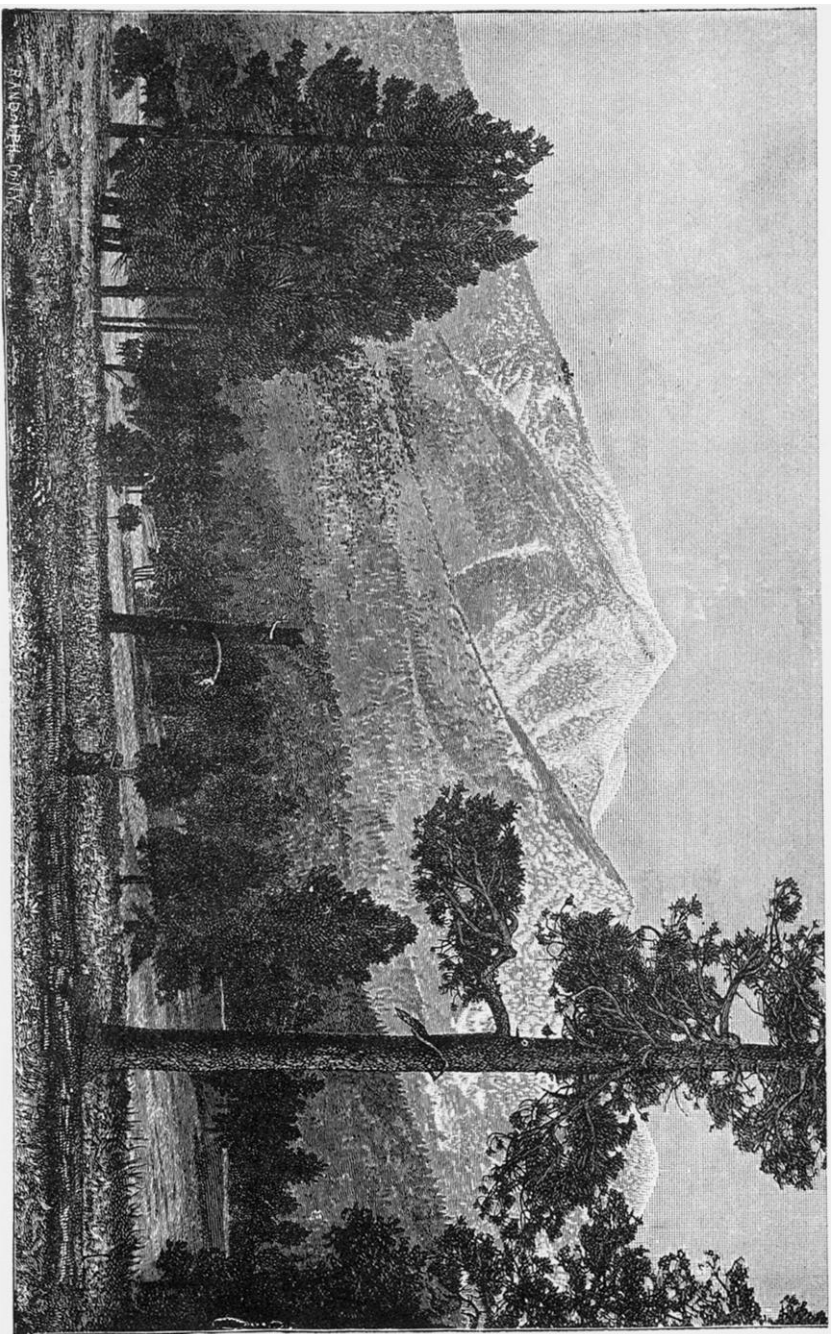


FIG. 1. SAN FRANCISCO MOUNTAIN, ARIZONA (Do-ko-os-lid).

With other Navajo prayers in my collection the act of supplication is preceded by the offering of a sacrifice, and in the prayer the god is reminded of the votive offering and told what blessings are expected in return. With the prayer under consideration, no reference is made to a previous sacrifice and, as far as I could learn, none precedes it, although a song in praise of the war god is sometimes sung as a prelude.

This prayer came to my knowledge almost by accident and perhaps contrary to the wishes of the supplicant. I first heard it at Fort Defiance, Arizona, from a venerable Navajo shaman, well versed in the mythic lore of his race, thoroughly imbued with the superstitions of the savage and the faith of the uncontaminated pagan. He had been engaged for some weeks previously in recounting myths, and explaining to me various medicine practices which I had witnessed in the lodges. In none of my interviews with him had he shown any impatience with my demands for explanations as we progressed or with interruptions in our work. He lingered long over his meals, lighted many cigarettes and smoked them leisurely, got tired early in the evening, and was always willing to go to bed as early as I would let him. When, however, he came to relate the creation myth all this was changed. He arrived early; he remained late; he hastened through his meals; he showed evidence of worry at all delays and interruptions, and frequently begged me to postpone minor explanations. On being urged to explain this change of spirit he said that we were travelling in the land of the dead, in a place of evil and potent ghosts, just so long as he continued to relate those parts of the myth which recount the adventures of his ancestors in the nether world, and that we were in danger as long as our minds remained there; but that when we came to that part of the tale where the people ascend to this—the fifth and last world—we need no longer feel uneasy and could then take our time. His subsequent actions proved that he had given an honest explanation.

It was near sunset one afternoon and an hour or more before his supper time that he concluded his account of the subterranean wanderings of the Navajos and brought them safely through the Place of Emergence, in the San Juan mountains, to the surface of this world. Then he ceased to speak, rolled a cigarette, said he was tired, that he would not be able to tell me any more that night, and left me.

After his departure I learned that he had announced to some of

his friends during the day that he would have to pray at night to counteract the evil effects of his journey through the lower world. After his supper he retired to the apartment among the old adobe huts at Defiance in which he had been assigned room to sleep. I soon followed, and, having waited in the adjoining passage half an hour or more, I heard the voice of the old man rising in the monotonous tones of formulated prayer. Knowing that the rules of the shaman forbade the interruption of any prayer or song, I abruptly entered the room and sat down on the floor near the supplicant. He was seated tailor-fashion in front of the hearth, on which a bright fire blazed, surrounded by two or three Indian listeners. His hands rested on his knees; his head was bent slightly forward; his face wore an anxious expression, and his eyes were steadily directed on the floor at a point about two yards in front of him. He did not even raise his eyes when I entered and never changed his position until he had done. Then he made the sign for complete or finished, and entered unconcernedly into conversation, complimenting himself on his ability to say a prayer well and make no mistakes. I had no difficulty in inducing him to repeat the prayer for me afterwards on several occasions under the conditions mentioned.

The prayer is so iterative that, long as it is, it contains only about a hundred Navajo words, not counting incorporated particles (which are defined separately in the appended glossary). For this reason it was not considered advisable to give the original text in an interlinear or double-column form. It was thought that a clear understanding of the composition as well as economy of space could be best secured by the following method: The Navajo form is placed immediately after the translation for each separate paragraph; in most cases the often-recurring passages of the original are printed but once. A glossary is given, by consulting which the student may discover what liberties have been taken with the original in the endeavor to produce a smooth and intelligible English translation.

THE PRAYER OF THE RENDITION (QA-YA'-TYI).

I. From the summit of Jemez mountain Nagaynezgani comes for my sake. From the summit of San Francisco mountain Thobajis-scheni comes for my sake.

Tsisnadjini bilatade Nagenezgani cikadeya. Dokooslid bilatade Tobajistcini cikadeya.

II. On this side thereof, on the top of Black mountain, Nagaynezgani comes for my sake. On this side thereof, on the White ridges, Thobajisчени comes for my sake.

Gostcisde, Dsil-Lijin bakade Nagenezgani cikadeya. Gostcisde, Lakai-Dinlade Tobadjistcini cikadeya.

III. Again on this side thereof, on the summit of the Carrizo mountains, Nagaynezgani comes for my sake. Again on this side thereof, on the summit of the Carrizo mountains, Thobajisчени comes for my sake.

Adostcisde, Dsilgi-Qojoni bilatade Nagenezgani cikadeya. Adostcisde, Dsilgi-Qojoni bilatade Tobadjistcini cikadeya.

IV. Again on this side thereof, in the Place of Emergence, Nagaynezgani arrives for my sake. Again on this side thereof, in the Place of Emergence, Thobajisчени arrives for my sake. Although Smooth Wind guards the door, Nagaynezgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajisчени with his blue wand opens the way for me. For my sake he arrives with him.

Adostcisde, Qadjinai bitagi Nagaynezgani cikaniya. Adostcisde, Qadjinai bitagi Tobadjistcini cikaniya. Niltci-Dilkohi dadinlagi, Nagenezgani bikic dilyilgo yecadaanaiyeglago. Cikaniyago. Biked Tobadjistcini bikic tolijgo yecadaanaiyeglago. Yecikaniyago.

V. Again on this side thereof, through the first chamber, made of the black cloud, Nagaynezgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajisчени with his blue wand opens the way for me. For my sake he arrives with him.

Adostcisde, kos dilyilgo la'adibe daqonikade binakade Nagenezgani bikic dilyilgo yecadaanaiyeglago. Cikaniyago. Biked Tobadjistcini bikic dolijgo yecadaanaiyeglago. Yecikaniyago.

VI. Again on this side thereof, through the second chamber, made of the blue cloud, Nagaynezgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajisчени with his blue wand opens the way for me. For my sake he arrives with him.

Adostcisde, kos tolijgo nakidibe daqonikade binakade. (The rest as in V, beginning with the word Nagenezganġ.)

VII. Again on this side thereof, through the third chamber, made of the yellow cloud, Nagaynezhgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajisчени with his blue wand opens the way for me. For my sake he arrives with him.

Adostcisde, kos litsogo tqagidibe daqonikade binakade. (The rest as in V, beginning with the word Naginezhgani.)

VIII. Again on this side thereof, through the fourth chamber, made of the white cloud, Nagaynezhgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajisчени with his blue wand opens the way for me. For my sake he arrives with him.

Adostcisde, kos lakaigo tiⁿdibe daqonikade binakade. (The rest as in V, beginning with the word Naginezhgani.)

IX. Again on this side thereof, through the first chamber, made of the black mist, Nagaynezhgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajisчени with his blue wand opens the way for me. For my sake he arrives with him.

Adostcisde, a'dilyilgo la'adibe daqonikade binakade. (The rest as in V, beginning with the word Naginezhgani.)

X. Again on this side thereof, through the second chamber, made of the blue mist, Nagaynezhgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajisчени with his blue wand opens the way for me. For my sake he arrives with him.

Adostcisde, a'tolijgo nakidibe daqonikade binakade. (The rest as in V, beginning with the word Naginezhgani.)

XI. Again on this side thereof, through the third chamber, made of the yellow mist, Nagaynezhgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajisчени with his blue wand opens the way for me. For my sake he arrives with him.

Adostcisde, a'litsogo tqagidibe daqonikade binakade. (The rest as in V, beginning with the word Naginezhgani.)

XII. Again on this side thereof, through the fourth chamber, made of the white mist, Nagaynezhgani with his black wand opens the way

for me. He arrives for my sake. Behind him Thobajisчени with his blue wand opens the way for me. For my sake he arrives with him.

Adostcisde, a'lakaigo ti'dibe daqonikade binakade. (The rest as in V, beginning with the word Nagenezgani.)

XIII. Again on this side thereof, through the Red Rivers Crossing One Another, Nagaynezgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajisчени with his blue wand opens the way for me. For my sake he arrives with him.

Adostcisde, Tolitci Alnaosgli'de binakade. (The rest as in V, beginning with the word Nagenezgani.)

XIV. Again on this side thereof, through the first chamber, made of the black mountain, although Red Bear guards the door, Nagaynezgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajisчени with his blue wand opens the way for me. For my sake he arrives with him.

Adostcisde, dsil dilyilgo la'adibe daqonikade binakade, Cac-Litcigo dadinlagi. (The rest as in V, beginning with the word Nagenezgani.)

XV. Again on this side thereof, through the second chamber, made of the blue mountain, although Great Red Serpent guards the door, Nagaynezgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajisчени with his blue wand opens the way for me. For my sake he arrives with him.

Adostcisde, dsil tolijgo nakidibe daqonikade binakade, Lictso-Litcigo dadinlagi. (The rest as in V, beginning with the word Nagenezgani.)

XVI. Again on this side thereof, through the third chamber, made of the yellow mountain, although Red Coyote guards the door, Nagaynezgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajisчени with his blue wand opens the way for me. For my sake he arrives with him.

Adostcisde, dsil litsogo tqagidibe daqonikade binakade, Mai-Litcigo dadinlagi. (The rest as in V, beginning with the word Nagenezgani.)

XVII. Again on this side thereof, through the fourth chamber, made of the white mountain, although Red Hawk guards the door,

Nagaynezhgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajischeni with his blue wand opens the way for me. For my sake he arrives with him.

Adostcisde, dsil lakaigo tiⁿdibe daqonikade binakade Tsandildjehe-Litcigo dadinlagi. (The rest as in V, beginning with the word Nagenezgani.)

XVIII. Again on this side thereof, in the entry of the red-floored lodge, the house of Woman Chieftain, Nagaynezhgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajischeni with his blue wand opens the way for me. For my sake he arrives with him.

Adostcisde, qoganya-qotci, Estsan-nataⁿ bagan tcetiⁿgi. (The rest as in V, beginning with the word Nagenezgani.)

XIX. Again on this side thereof, at the edge of the lodge, Nagaynezhgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajischeni with his blue wand opens the way for me. For my sake he arrives with him.

Adostcisde, qogan bahastlade. (The rest as in V, beginning with the word Nagenezgani.)

XX. Again on this side thereof, beside the fire-place of the lodge, Nagaynezhgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajischeni with his blue wand opens the way for me. For my sake he arrives with him.

Adostcisde, qogan qonicqa'de. (The rest as in V, beginning with the word Nagenezgani.)

XXI. Again on this side thereof, in the middle of the lodge, Nagaynezhgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajischeni with his blue wand opens the way for me. For my sake he arrives with him.

Adostcide, qoganya qalnigi. (The rest as in V, beginning with the word Nagenezgani.)

XXII. Again on this side thereof, in the back of the lodge, Nagaynezhgani with his black wand opens the way for me. He arrives for my sake. Behind him Thobajischeni with his blue wand opens the way for me to where my feet are lying, to where my limbs are lying, to where my body is lying, to where my mind is lying, to

where the dust of my feet is lying, to where my saliva is lying, to where my hair is lying.

Adostcisde, qogan tsetlagi, Nagenezgani bikic dilyilgo yecadaa-naiyeglago. Cikaniyago. Bikedede Tobadjistcini bikic tolijgo yecadaa-naiyeglago, cike silagi, citcat silagi, citses silagi, cini'silagi, cihetcin silagi, cije silagi, citsiga silagi.

XXIII. Nagaynezgani places his great stone knife and his talking kethawn (ketan-yaltigo) in my hand; with them he turns me around as the sun moves until I face him. "Woman Chieftain! my grandson is now restored to me. Seek not to find him. Say not a word. Now we start back with my grandson. He is restored to me."

Nagenezgani pecdolgas ketan-yaltigo da'cabikego cilagi yilago yeitcinasisyizgo. "Estsan-Nata! kat citsoi cinasle. Tobikeqadilgalda. Toqadidsi'da. Kat citsoi biltaqandictaj. Cinasle."

XXIV. Again on this side thereof, in the middle of the lodge, Nagaynezgani with his black wand opens the way for me. He goes out returning before me. I go out returning behind him. Behind me Thobajischeni with his blue wand opens the way for me. He goes out returning behind me. They go out returning with me.

Adostcisde, qoganya qalnigi Nagenezgani bikic dilyilgo yecadaa-naiyeglago. Citsidje ni'yenatsago. Bikedede ni'yenistsago. Cikede Tobajistcini bikic tolijgo yecadaa-naiyeglago. Cikede ni'yenatsago. Cilni'yenataj.

XXV. Again on this side thereof, at the edge of the lodge, Nagaynezgani with his black wand opens the way for me. He goes out returning before me. I go out returning behind him. Behind me Thobajischeni with his blue wand opens the way for me. He goes out returning behind me. They go out returning with me.

Adostcisde, qogan bahastlade. (The rest as in XXIV, beginning with the word Nagenezgani.)

XXVI. Again on this side thereof, through the entry of the lodge, Nagaynezgani with his black wand opens the way for me. He goes out returning before me. I go out returning behind him. Behind me Thobajischeni with his blue wand opens the way for me. He goes out returning behind me. They go out returning with me.

Adostcisde, qogan tceti^ude. (The rest as in XXIV, beginning with the word Nagenezgani.)

XXVII. Again on this side thereof, through the first chamber made of the white mountain, although Red Hawk guards the door, Nagaynezgani with his black wand opens the way for me. He is returning before me. I am returning behind him. Behind me Thobajisчени with his blue wand opens the way for me. He is returning behind me. They are returning with me.

Adostcisde, dsil lakaigo la'adibe daqonikade binakade, Tsandildjehe Litcigo dadinlagi, Nagezezgani bikic dilyilgo yecadaanaieyeglago. Citsidje tsenatsago. Bikede tsenistsago. Cikede Tobajistcini bikic tolijo yecadaanaieyeglago. Cikede tsenatsago. Ciltsenataj.

XXVIII. Again on this side thereof, through the second chamber, made of the yellow mountain, although Red Coyote guards the door, Nagaynezgani with his black wand opens the way for me. He is returning before me. I am returning behind him. Behind me Thobajisчени with his blue wand opens the way for me. He is returning behind me. They are returning with me.

Adostcisde, dsil litsogo nakidibe daqonikade binakade, Mai-Litcigo dadinlagi. (The rest as in XXVII, beginning with the word Nagezezgani.)

XXIX. Again on this side thereof, through the third chamber, made of the blue mountain, although Great Red Serpent guards the door, Nagaynezgani with his black wand opens the way for me. He is returning before me. I am returning behind him. Behind me Thobajisчени with his blue wand opens the way for me. He is returning behind me. They are returning with me.

Adostcisde, dsil tolijo tqagidibe daqonikade binakade, Lictso-Litcigo dadinlagi. (The rest as in XXVII, beginning with the word Nagezezgani.)

XXX. Again on this side thereof, through the fourth chamber, made of the black mountain, although Red Bear guards the door, Nagaynezgani with his black wand opens the way for me. He is returning before me. I am returning behind him. Behind me Thobajisчени with his blue wand opens the way for me. He is returning behind me. They are returning with me.

Adostcisde, dsil dilyilgo ti'dibe daqonikade binakade, Cac-Litcigo dadinlagi. (The rest as in XXVII, beginning with the word Nagezezgani.)

XXXI. Again on this side thereof, through the Red Rivers Crossing One Another, Nagaynezgani with his black wand opens the way for me. He is returning before me. I am returning behind him. Behind me Thobajisчени with his blue wand opens the way for me. He is returning behind me. They are returning with me.

Adostcisde, Tolitci Alnaosgli^ade binakade. (The rest as in XXVII, beginning with the word Nagenezgani.)

XXXII. Again on this side thereof, through the first chamber, made of the white mist, Nagaynezgani with his black wand opens the way for me. He climbs up returning before me. I climb up returning behind him. Behind me Thobajisчени with his blue wand opens the way for me. He climbs up returning behind me. They climb up returning with me.

Adostcisde, a'lakaigo la'adibe daqonikade binakade Nagenezgani bikic dilyilgo yecadaanaiyeglago. Citsidje qanastsago. Bikedede qasist-sago. Cikedede Tobajistcini bikic tolijgo yecadaanaiyeglago. Cikedede qanastsago. Cilqanastaj.

XXXIII. Again on this side thereof, through the second chamber, made of the yellow mist, Nagaynezgani with his black wand opens the way for me. He climbs up returning before me. I climb up returning behind him. Behind me Thobajisчени with his blue wand opens the way for me. He climbs up returning behind me. They climb up returning with me.

Adostcisde, a'litsogo nakidibe daqonikade. (The rest as in XXXII, beginning with the word Nagenezgani.)

XXXIV. Again on this side thereof, through the third chamber, made of the blue mist, Nagaynezgani with his black wand opens the way for me. He climbs up returning before me. I climb up returning behind him. Behind me Thobajisчени with his blue wand opens the way for me. He climbs up returning behind me. They climb up returning with me.

Adostcisde, a'tolijgo tqagidibe daqonikade binakade. (The rest as in XXXII, beginning with the word Nagenezgani.)

XXXV. Again on this side thereof, through the fourth chamber, made of the black mist, Nagaynezgani with his black wand opens the way for me. He climbs up returning before me. I climb up returning behind him. Behind me Thobajisчени with his blue wand

opens the way for me. He climbs up returning behind me. They climb up returning with me.

Adostcisde, a'dilyilgo tiⁿdibe daqonikade binakade. (The rest as in XXXII, beginning with the word Nagenezgani.)

XXXVI. Again on this side thereof, through the first chamber, made of the white cloud, Nagaynezgani with his black wand opens the way for me. He climbs up returning before me. I climb up returning behind him. Behind me Thobajisoheni with his blue wand opens the way for me. He climbs up returning behind me. They climb up returning with me.

Adostcisde, kos lakaigo la'adibe daqonikade. (The rest as in XXXII, beginning with the word Nagenezgani.)

XXXVII. Again on this side thereof, through the second chamber, made of the yellow cloud, Nagaynezgani with his black wand opens the way for me. He climbs up returning before me. I climb up returning behind him. Behind me Thobajisoheni with his blue wand opens the way for me. He climbs up returning behind me. They climb up returning with me.

Adostcisde, kos litsogo nakidibe daqonikade. (The rest as in XXXII, beginning with the word Nagenezgani.)

XXXVIII. Again on this side thereof, through the third chamber, made of the blue cloud, Nagaynezgani with his black wand opens the way for me. He climbs up returning before me. I climb up returning behind him. Behind me Thobajisoheni with his blue wand opens the way for me. He climbs up returning behind me. They climb up returning with me.

Adostcisde, kos tolijo tqagidibe daqonikade. (The rest as in XXXII, beginning with the word Nagenezgani.)

XXXIX. Again on this side thereof, through the fourth chamber, made of the black cloud, Nagaynezgani with his black wand opens the way for me. He climbs up returning before me. I climb up returning behind him. Behind me Thobajisoheni with his blue wand opens the way for me. He climbs up returning behind me. They climb up returning with me.

Adostcisde, kos dilyilgo tiⁿdibe daqonikade. (The rest as in XXXII, beginning with the word Nagenezgani.)

XL. Again on this side thereof, through the Place of Emergence, although Smooth Wind guards the door, Nagaynezgani with his black wand opens the way for me. He climbs up returning before me. I climb up returning behind him. Behind me Thobajisчени with his blue wand opens the way for me. He climbs up returning behind me. They climb up returning with me.

Adostcisde, Qadjinaide Niltci-Dilkohi dadinlagi. (The rest as in XXXII, beginning with the word Nagenezgani.)

XLI. Again on this side thereof, at the place called Coyote Race-Course, Nagaynezgani with his black wand opens the way for me. He goes out returning before me. I go out returning behind him. Behind me Thobajisчени with his blue wand opens the way for me. He goes out returning behind me. They go out returning with me.

Adostcisde, Mai-Algacitaj qolgede. (The rest as in XXIV, beginning with the word Nagenezgani.)

XLII. Again on this side thereof, at the place called Two Hanging Gourds, Nagaynezgani with his black wand opens the way for me. He goes out returning before me. I go out returning behind him. Behind me Thobajisчени with his blue wand opens the way for me. He goes out returning behind me. They go out returning with me.

Adostcisde, Ata-Dasila qolgede. (The rest as in XXIV, beginning with the word Nagenezgani.)

XLIII. Again on this side thereof, at the place called Brown Pinnacle, Nagaynezgani with his black wand opens the way for me. He goes out returning before me. I go out returning behind him. Behind me Thobajisчени with his blue wand opens the way for me. He goes out returning behind me. They go out returning with me.

Adostcisde, Lapa-Deza' qolgede. (The rest as in XXIV, beginning with the word Nagenezgani.)

XLIV. Again on this side thereof, at the place called Breeze Under a Tree, Nagaynezgani with his black wand opens the way for me. He goes out returning before me. I go out returning behind him. Behind me Thobajisчени with his blue wand opens the way for me. He goes out returning behind me. They go out returning with me.

Adostcisde, Tsi"ya-Doyol qolgede. (The rest as in XXIV, beginning with the word Nagenezgani.)

XLV. Again on this side thereof, at a place where I see the direction in which my lodge lies, Haschayalthi with his white wand opens the way for me. He goes out returning before me. I go out returning behind him. Behind me Haschayhogan with his blue wand opens the way for me. He goes out returning behind me. They go out returning with me.

Adostcisde, cagan bitciqaisti^{de} Qastceyalti bikic lakaigo yecadaanaiyeglago. Citsidje ni'yenatsago. Bikede ni'yenistsago. Cikede Qastceqogan bikic tolijgo yecadaanaiyeglago. Cikede ni'yenatsago. Cilni'yenataj.

XLVI. Again on this side thereof, among the many trails that lead towards my lodge, Haschayalthi with his white wand opens the way for me. He goes out returning before me. I go out returning behind him. Behind me Haschayhogan with his blue wand opens the way for me. He goes out returning behind me. They go out returning with me.

Adostcisde, cagan bitcidainti^{de}. (The rest as in XLV, beginning with the word Qastceyalti.)

XLVII. Again on this side thereof, in the middle of my broad field, beautified with the white corn, beautified with the yellow corn, beautified with the round corn, beautified with all kinds of corn, beautified with the pollen of the corn, beautified with grasshoppers, Haschayalthi with his white wand opens the way for me. He returns upon it before me. I return upon it behind him. Behind me Haschayhogan with his blue wand opens the way for me. He returns upon it behind me. They return upon it with me.

Adostcisde, cita'ke qotyel alnigi, nata alkai beqaqojogi, nata litsoi beqaqojogi, nata ditcol beqaqojogi, nata altqasai beqaqojogi, tqaditi^a beqaqojogi, aniltani beqaqojogi, Qastceyalti bikic lakaigo yecadaanaiyeglago. Citsidje yikinaitsago. Bikede yikinaitsago. Cikede Qastceqogan bikic tolijgo yecadaanaiyeglago. Cikede yikinaitsago. Cilyikinaitaaj.

XLVIII. Again on this side thereof, in the entry of my lodge, made of the daylight, Haschayalthi with his white wand opens the way for me. He goes in returning before me. I go in returning behind him. Behind me Haschayhogan with his blue wand opens the way for me. He goes in returning behind me. They go in returning with me.

Adostcisde, yayolkalbe ciqogan, qogan-tceti*gi, Qastceyalti, bikic lakaigo yecadaanaiyeglago. Citsidje yahanatsago. Bikede yahanatsago. Cikede Qastceqogan bikic tolijgo yecadaanaiyeglago. Cikede yahanatsago. Cilyahanataj.

XLIX. Again on this side thereof, at the edge of my lodge, Haschayalthi with his white wand opens the way for me. He goes in returning before me. I go in returning behind him. Behind me Haschayhogan with his blue wand opens the way for me. He goes in returning behind me. They go in returning with me.

Adostcisde, cagan bahastlade. (The rest as in XLVIII, beginning with the word Qastceyalti.)

L. Again on this side thereof, beside the fire-place of my lodge, Haschayalthi with his white wand opens the way for me. He goes in returning before me. I go in returning behind him. Behind me Haschayhogan with his blue wand opens the way for me. He goes in returning behind me. They go in returning with me.

Adostcisde, cagan qonicqa'de. (The rest as in XLVIII, beginning with the word Qastceyalti.)

LI. Again on this side thereof, through the middle of my lodge, Haschayalthi with his white wand opens the way for me. He goes in returning before me. I go in returning behind him. Behind me Haschayhogan with his blue wand opens the way for me. He goes in returning behind me. They go in returning with me.

Adostcisde, caganya qalnigi. (The rest as in XLVIII, beginning with the word Qastceyalti.)

LII. Again on this side thereof, toward the back of my lodge, Haschayalthi with his white wand opens the way for me. He sits down before me. I sit down after him. Behind me Haschayhogan with his blue wand opens the way for me. He sits down after me. They sit down with me on the floor of my lodge, where my feet are lying, where my limbs are lying, where my body is lying, where my mind is lying, where the dust of my feet is lying, where my saliva is lying, where my hair is lying.

Adostcisde, cagan tsetladje, Qastceyalti bikic lakaigo yecadaanaiyeglago. Citsidje nanastago. Bikede nanictago. Cikede Qastceqogan bikic tolijgo yecadaanaiyeglago. Cikede nanastago. Cilnidenespin cagan intse'tagi, cike silagi, citcat silagi, citses silagi, cini' silagi, cihetcin silagi, cije silagi, citsiga silagi.

LIII. To my feet I have returned, to my limbs I have returned, to my body I have returned, to my mind I have returned, to the dust of my feet I have returned, to my saliva I have returned, to my hair I have returned.

Cike bananistsa, citcat bananistsa, citses bananistsa, cini' bananistsa, cihetcin bananistsa, cije bananistsa, citsiga bananistsa.

LIV. My feet are restored to me, my limbs are restored to me, my body is restored to me, my mind is restored to me, the dust of my feet is restored to me, my saliva is restored to me, my hair is restored to me.

Cike cinasle, citcat cinasle, citses cinasle, cini' cinasle, cihetcin cinasle, cije cinasle, citsiga cinasle.

LV. The World before me is restored in beauty,
The World behind me is restored in beauty,
The World below me is restored in beauty,
The World above me is restored in beauty,
All things around me are restored in beauty,
My voice is restored in beauty,
It is restored in beauty,
It is restored in beauty,
It is restored in beauty,
It is restored in beauty.

Citsidje qojoni qasle, Cikede qojoni qasle,
Ciyagi qojoni qasle, Cikigi qojoni qasle,
Cinagi daltso qojoni qasle, Cijat qojoni qasle,
Qojoni qasle, Qojoni qasle,
Qojoni qasle, Qojoni qasle.

The argument of the prayer is this:

The suppliant is supposed, through the influence of witchcraft, exercised either in this world or in the lower world when in spirit he was travelling there, to have lost his body or parts thereof—not his visible body, nor yet his soul, his breath of life—for both of these he knows himself to be still in possession of, but a sort of spiritual body which he thinks constitutes a part of him—the astral body perhaps of our theosophic friends. This third element of man belongs not only to his living person, but to things which pertain to it, such as his ejected saliva, his fallen hair, the dust of his feet, etc. If the witch can come into possession of such things, she can work her evil spells through them on the living person.

To restore to him this lost element, which is now thought to be in the possession of the goddess of witchcraft in the lower world, the principal war-gods of the Navajo Pantheon come to the sufferer's aid. These are Nagaynezgani, or "Slayer of the Alien Gods," and Thobajischeni, or "Kinsman of the Waters." The one approaches him from the mountain which limits the Navajo country on the east, the other from the mountain which bounds it on the west. They meet at the Carrizo Mountains, in the centre of the Navajo country, and proceed thence to the place in the San Juan Mountains where, as their traditions state, the first of the human race came up from the lower world to this. Here the war-gods descend into the lower world, passing through a number of fabled places and by a number of direful sentinels, until they reach the house of the Woman-Chieftain, the goddess of witches. They pass by virtue of the power of their magic wands. Here they secure the bewitched element and take it away from the goddess in triumph. Up to this time only the two war-gods are named as journeying through the lower regions, but thereafter the supplicant speaks of his reunited self returning accompanied by the two gods, one of whom walks before and the other behind, to guard him from further dangers. They retrace their way through the land of shades exactly as they went, and in describing the return the prayer carefully reiterates the names of all the places traversed in the advancing journey, but in an exact inverse order. Arriving at the upper world, the war-gods continue to guard him until he gets to the neighborhood of his home. Here he is supposed to be out of imminent danger, so the war-gods leave him and certain peaceful gods, Haschayalthi and Haschayhogan become his guides. These gods bring the spiritual or astral man to the home of the corporeal man, where the two elements are happily united, and in the language of the prayer all "is restored in beauty."

Descriptions of the gods Nagaynezgani, Thobajischeni, and Haschayalthi, portions of the myths where the Place of Emergence and the sacred mountains are spoken of, and the discussion of many other matters referred to in the prayer may be found in the following papers by the author: (1) "A part of the Navajos' Mythology," *American Antiquarian*, April, 1883. (2) "Mythic Dry-Paintings of the Navajos," *American Naturalist*, October, 1885. (3) "Some Deities and Demons of the Navajos," *American Naturalist*, October, 1886. (4) "The Mountain Chant: A Navajo Ceremony," *Fifth*

Annual Report of the Bureau of Ethnology (in press). To these the student who desires further information is referred.

From my paper on the "Mythic Dry-Paintings of the Navajos" the following is quoted, as indicating why the various chambers through which the wanderers pass, are spoken of as colored: "Here is a proper occasion to speak of Navajo symbolism in color. In all cases, as far as I could learn, the south is represented by blue, the west by yellow. Usually the east is represented by white and the north by black; but sometimes these colors are interchanged, and the north becomes white, while the east is black." In this prayer we have one instance of this change; here the north is white and the east black. This is not formally stated in the prayer; but it is evident from the order in which the points of the compass (symbolized by the colors) are named. In all Navajo rites, songs, and prayers the east is recognized as first and the north as last.

In stanza LV the first eight sentences (with slight variations, usually in the tense or mode of the verb only) appear in many Navajo prayers. The last sentence, four times repeated, "It is restored in beauty," closely analogous to the Christian Amen, ends all formulated prayers that I have yet heard. For this reason they are printed in poetic form.

GLOSSARY.

a': fog, mist.

a-dos-tcis-de': again from this side thereof—see gos-tcis-de.

al-ga-ci-taj': two constantly racing together.

al-kai': same as la-kai', q. v.

al-ni'-gi, or el-ni'-gi: in the middle of.

l'd-a-nil-ta'-ni: grasshopper, grasshoppers.

A-ta' Da-si-la'': Two Hanging Gourds (lit. gourd, on high two lie;), the name of a locality in or near the San Juan Mountains.

ba-gan': her house—see qo-gan.

ba-has-tla'-de: at the edge of the lodge, inside; where the roof of the Navajo hut meets the ground.

ba-ka'-de: from or at its top.

ba-na-nis-tsa': I have returned to it or to them.

be: a particle either prefixed or suffixed, signifying "made of," "made by means of," etc.

be-qa-qo-jo'-gi: made terrestrially beautiful by means of (in it).

bi-ke'-de: behind him.

bi-kic': his wand.

bi-la-ta'-de: from its pointed summit, from its peak.

bil-ta-qan-dic-taj': with him, two together, we start back, or begin to return.

bi-na-ka'-de: through it toward me.

bi-ta'-gi or bi-tqa'-gi: within it.

bi-tci'-da-in-ti^w-de: among the trails that lead everywhere toward it.

bi-tci'-qa-is-ti^w-de: from a place where I can see in its direction.

ca: for me.

cac: a bear.

ci, c, s, or si: I, my, sometimes to be translated me.

ci-he'-tcin: the dust of my feet.

ci-je': my saliva.

ci-ka: for my sake.

ci-ka-de'-ya: he comes or approaches for my sake.

ci-ka-ni'-ya: he arrives for my sake.

ci-ke': my foot, my feet.

ci-ke'-de: behind me.

ci-ki'-gi: above me, my above.

cil: with me.

ci-la'-gi: in my hand.

cil-ni''-de-nes-pin: they sit down with me.

cil-ni''-ye-na-taj': with me they go out, returning, two together.

cil-qa'-nac-taj': with me, they go up, returning, two together.

cil-tse'-na-taj': with me they go through, returning, two together.

cil-yi'-ki-na-i-taj': with me they go on it, returning, two together.

ci-na'-gi: around me.

ci-nas-le': restored to me.

ci-ni'': my mind.

ci-qo-gan': my hut, my lodge.

ci-ta'-ke: my garden, my field.

ci-tcat': my leg, my legs.

ci-tses': my body, my trunk.

ci-tsi'-dje: before me.

ci-tsi'-ga: my hair.

ci-tso'-i: my grandson.

ci-ya'-gi: beneath me.

ci-zat': my words, my voice.

da'-ca-bi-ke'-go: a figurative equivalent for "as the sun moves;" according to the solar course.

dal'-tso: all, everything.

da-qo-ni-ka'-de: from or through the chamber or apartment. Da-qonika: a room or story in a pueblo dwelling.

de: a particle which may be translated from, at, in, etc.; it implies motion toward the speaker or person spoken of, and is generally suffixed.

dil-yil', dil-yil'-go: black.

di-tcol': round, globular.

Do-ko-os-lid': San Francisco Mountain, a high peak in Northern Arizona, considered by the Navajos as bounding their country on the west. A sacred place. See Fig. 1, p. 148.

dsil: mountain, mountains.

Dsil'-gi-Qo-jo'-ni or Dsil'-yi-Qo-jo'-ni: lit. Beautiful (terrestrially) in the Mountains; the Carrizo Mountains in Northwestern New Mexico, or a locality in these mountains.

Dsil-Li-jin': lit. Black Mountain, a place in the Navajo country.

Es-tsan'-Na-ta^{n'}: lit. Woman-Chief, the Navajo goddess of witches and of disease.

gi or yi: a suffix usually to be translated by the English preposition "in."

go: a suffix conveying the idea of present and progressive action or condition.

gos-tcis-de': on this side (thereof); nearer than the place last mentioned.

kat: now.

ke-tan'-yal-ti'-go or ke-tani-yal-ti': lit. talking kethawn, talking sacrificial-stick; a sacrificial and probably mnemonic symbol supposed to be borne by many of the gods, and carried by the medicine-men. See fig. 2. See also p. 452, Fifth Annual Report of the Bureau of Ethnology, in press.

kos: cloud, clouds.

la''-a-di-be: the first in order, made of.

la-kai' or la-kai'-go: white.

La-kai'-Din-la-de: at the White Ridges, a locality in the Navajo country.

La-pa'-Dez-a': something brown sticking up; Brown Point, Brown Pinnacle, a natural object somewhere in the Navajo country, a proper name.

Lic-tso': Great Serpent; lic, serpent; tso, great.

li-tci' or li-tci'-go: red.

li-tso', li-tso'-go, or li-tso'-i: yellow.

mai: coyote, prairie wolf.

Na-ge'-nez-ga-ni: Slayer of the Alien Gods, the first in importance of the Navajo war-gods. Anglicized Nagaynezgani.

na'-ki-di-be: the second in order, made of.

na-nes-ta'-go: he sits down.

na-nic-ta'-go: I sit down.

na-ta': Indian corn.

Nil-tci-Dil-ko'-hi: Smooth Wind, one of the Navajo wind-gods.

ni'-ye-na-tsa'-go: he goes out returning.

ni'-ye-nis-tsa'-go: I go out returning.

pec-dol-gas': the great stone knife which the war-god is supposed to carry, and which is actually carried by the man who represents him in the rites.

Qa-dji-nai': Place where they came out, Place of Emergence. A locality in the San Juan Mountains.

qal-ni'-gi: in the middle, on the ground; from qo and al-ni-gi.

qa-nas-tsa'-go: he goes up or climbs, returning.

qa-sis-tsa'-go: I go up returning.

Qas-tce'-qo-gan: a peaceful Navajo god. Anglicized Haschayhogan.

Qas-tce'-yal-ti: a peaceful and beneficent god of the Navajo mythology. In other papers I spell this name—less correctly, as I now believe—Qastceelti. Anglicized Haschayalthi. See fig. 3.

qo: a prefix denoting that the surface of the earth is referred to; terrestrial; hence often locative.

qo-gan': a house, a Navajo lodge or hut.

qo-gan'-ya: within the house; lit. under the house, hence qo-gan'-ya-qo-tci'. See qo-tci.

qol-ge'-de: at the place so named.

qo-nic-qa''-de: at the place around the fire, in the centre of the lodge, a religious or poetic form of qo-na-pa'..

qo-tci': terrestrially red, red on the ground. See li-tci.

qo-tyel': terrestrially broad, broad on the ground.

si-la'-gi: where it lies, where they lie. Properly a dual form, but used here also apparently as a singular form.

ta-din-la'-gi: in the doorway—*i. e.*, on guard.

tce'-ti: the passage-way or entry to a Navajo hut; hence tce'-ti-gi; in the entry.

tin'-di-be: the fourth in order, made of.

To-ba-djis-tci'-ni: Kinsman (Cousin) of the Waters. The second in importance of the Navajo war-gods. Anglicized Thobajis-cheni.

to-bi-ke'-qa-dil-gal'-da: find not his trail—*i. e.*, seek not to find him.

to'-da or do'-ta: no, not. This negative is commonly divided so as to embrace the qualified term as in a parenthesis, as, for instance, in the word immediately preceding.

to-lij or to-lij'-go: blue.

To-li-tci' Al-na'-os-gliⁿ-de: Red Rivers Crossing One Another: to, water; litci, red; alnaosgliⁿ, they cross one another. See de. An imaginary locality in one of the lower worlds.

to-qa-di'-dsi-da: make no sound—*i. e.*, say nothing.

tqa-di-tiⁿ or ta-di-tiⁿ: the pollen, especially the pollen of corn.

tqa'-gi-di-be: the third in order, made of.

tsan-dil-dje'-he: a large hawk of undetermined species. This word may be a variant of tsiⁿ-ya-il-dje'-he (lit. he hunts under the trees), which is the name of Cooper's hawk, *Accipiter cooperi*.

tse-na-tsa'-go: he goes through returning.

tse-nis-tsa'-go: I go through returning.

tse'-tla or in-tse'-tla: a part of the hut beyond the fireplace as you enter; the back of the lodge. Hence tse'-tla-dje, toward the back of the lodge, and tse'-tla-gi, in the back of the lodge.

Tsiⁿ-ya-Do-yol': Under-a-tree-Blowing; the proper name of a locality.

Tsis-na'-dji-ni: Jemez Mountain in Northern New Mexico, a sacred mountain of the Navajos, considered as bounding their country on the east.

ya-ha-nas-tsa'-go: I go in returning.

ya-ha-na-tsa'-go: he goes in returning.

ya-yol-kal'-be: made of daylight.

ye: with; by means of; usually pronounced as if incorporated.

ye'-ca-da-a-nai-ye-gla'-go: with, for me, nevertheless, he opens it, or clears the way.

ye'-ci-ka-ni-ya'-go: with (him) for my sake, he arrives.

ye'-i-tci-na-cis-yiz'-go: with (the talking kethawn) he turns me round so as to face him.

yi-ki'-gi: upon it.

yi'-ki-na-is-tsa'-go: I go upon it returning.

yi'-ki-na-i-tsa'-go: he goes upon it returning.

yi-la' or yi-la'-go: he places it.

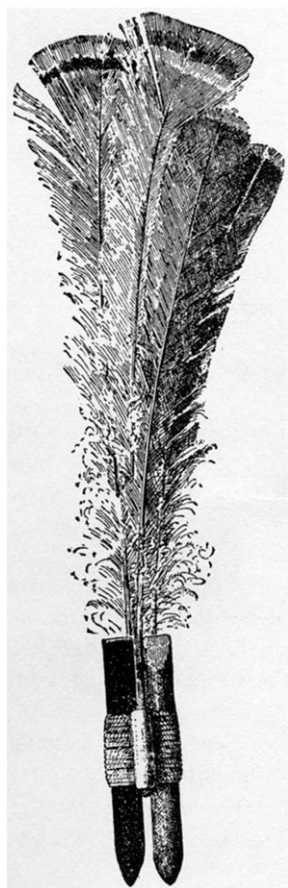


FIG. 2. The talking Kethawn.

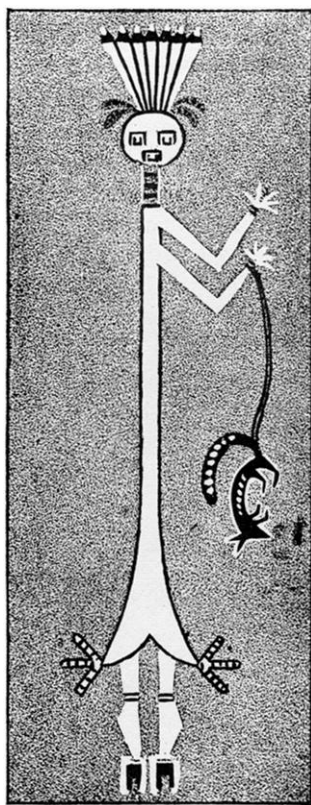


FIG. 3. Qastceyalti.

The preceding paper was read before the Anthropological Society of Washington January 3, 1888. In the discussion which followed Mr. FLINT called attention to the resemblance in thought and expression between the prayer just rendered and similar productions of Eastern countries. Even the position of the suppliant is precisely that of the contemplative Buddha in the three forms of the temple images.

DERMAL TOPOGRAPHY.—It is believed the readers of the ANTHROPOLOGIST will be pleased to see the following letter from the distinguished author of Hereditary Genius:

42 RUTLAND GATE, LONDON, S. W., *Feb. 9, 1888.*

DEAR SIR: Pray pardon my asking a question of you. It refers to the following passage in your remarks, p. 74 of the AMERICAN ANTHROPOLOGIST. "He then referred to dermal topography and its use by the police and others as a means of identifying persons."

I should be particularly obliged for references on this matter. It is *said* to be largely used in China, but I have failed to get this verified as yet. I know of cases of its use in India, but by no means extensively. Has it ever been in general use by the police of any country? What evidence is there of its having been efficacious? What parts of the skin have been used for the purpose? And how is the examination or impression made? I am the more anxious to learn as I find a flat disagreement on one important point bearing on this subject in published accounts by two different persons.

I expect to have an opportunity for making some rather extensive experiments in this matter, and hardly know whether it is worth while to begin them. On this account I should be the more obliged for such information as you can give me, as a brother anthropologist (I am president of our Anthropological Institute).

Believe me, truly yours,

FRANCIS GALTON.

Prof. O. T. MASON.

In a note to Prof. Mason, after having been shown the above letter, Mr. Gilbert Thompson, of the U. S. Geological Survey, states that in 1882 he was in charge of topographical parties of the U. S. Geological Survey, in the vicinity of Fort Wingate, New Mexico, and had occasion to make disbursements by means of written orders upon the sutler at that post, with whom he had deposited personal funds. "In order to protect myself against any alteration in the amount as written, and being without any other resource, I adopted the additional precaution of making an ink impression of my thumb at the top and bottom of the orders, at the left hand, and I wrote in ink on the upper impression the number of the order and on the lower the amount in figures corresponding to the written value of the order."

Mr. Thompson found the plan he had adopted thoroughly efficacious.